ΑUΩ

The Path that leadeth on, is lighted by one fire—the light of daring, burning in the heart.

—*The Voice of the Silence*

THEOSOPHY

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A QUESTION OF READINESS

IN his *History of Civilization in England,* H. T. Buckle remarked that from time to time great thinkers come among mankind and produce "a religion or a philosophy by which important effects are eventually brought about." The reason for their coming, Buckle said, remains unknown. Commenting on this passage, which she quoted in *The Secret Doctrine* (I, 298), H.P.B. explained that such beings come by reason of "Karmic provision." Her meaning here might be expanded by recalling what Krishna tells Arjuna in the *Gita*—that he comes periodically to restore justice and establish righteousness among men.

Buckle, however, had more to say:

> But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception.

To this H.P.B. added, with a tinge of irony: "It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths." She was fully aware of what would happen to her attempt to replace physical science with the conceptions of psycho-spiritual dynamics, and the dogmas of Western religion with ancient Pantheistic teachings. She had begun her disclosures in 1877 with publication of *Isis Unveiled.* Then

came *The Secret Doctrine,* which made, she said, "a larger rent" in the veil. The opposition, however, remained undiminished. She concluded this first part of the first volume by saying:

> But old and time-honored errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them. (I, 299.)

The meaning of "moral death" is not obscure. The Coulomb conspiracy, the Hodgson report, the lies of Solovyoff and Coues, and the moral weaknesses of members, leading even to attacks and betrayals, are sufficient to justify this characterization of the reception accorded H.P.B. But what of her accomplishments? Has the world changed any in its outlook since 1891?

Her target, she said in *The Secret Doctrine,* was the inductive sciences—to see "how far their achievements and discoveries in the realm of natural laws are opposed, not so much to our claims, as to the facts in nature."

Today the temper of both scientists and public attitudes toward science is considerably changed. It is now the inductive sciences which are under popular arraignment, not Theosophists and Occultists, although it must be admitted that very little is known of Occultism by the modern world.

Students who recall the widely varying estimates of the age of the earth at the time of the writing of *The Secret Doctrine* (see II, 694 *et seq.*) will be interested in a review of a current volume, *Lord Kelvin and the Age of the Earth,* in *Science* for last Dec. 19. (Lord Kelvin is the William Thomson cited by Prof. Winchell, as quoted by H.P.B.) The *Science* reviewer, Cecil J. Schneer, noting that Thomson's formulation of the laws of thermodynamics became "the paradigm of the exact sciences," goes on to show that the second law became the controlling principle in relation to physicists' conceptions of the earth's age. The geologists resisted for a time, but eventually conformed, basing their calculations on the abstract rule of entropy or cooling. The reviewer comments:

> As an analysis of British Victorian science—the few Americans involved were probably more Victorian than their British colleagues—this book reveals all the defects of institutionalized and professional science. The laws of thermodynamics were elevated into articles of faith. Reason and observation were subordinated to obsequious conformism. The success of whole generations of prominent geologists in obtaining, by a variety of methods, values for the duration of geologic time that were in close agreement with each other and with the constraints of Kelvin is testimony to the sterility of their thought.

A few geologists resisted, preferring estimates based on "the observed geologic record to any pyramid of deductions however powerful the mathematical apparatus brought to bear." Curiously, the work of Pierre Curie with radium had a suddenly liberating effect by reason of the change it brought to the interpretation of thermodynamic principles:

> The discovery of radioactivity and the invalidation of the second law when Pierre Curie put radium salts in a vacuum bottle reversed the situation. Now the physicists became geological uniformitarians (like Lyell) with boundless expanses of available time, while the geologists clung to their arithmetic calculations designed originally to meet Kelvin's restrictions.

The *Science* writer concludes his review of this book on the age of earth:

> It is not a comfortable book for those of us who cherish illusions of the infallibility of science. It is in fact a profoundly disturbing one. For a generation that has learned to question the assumption of the moral superiority of the scientist, this record of half a century of hubris is heavy indeed. Those who are ignorant of history are condemned to revive it.

This is but one of many contemporary comments which show that scientists of today are pursuing their investigations in a somewhat chastened mood.

In the nineteenth century, a handful of anthropologists, along with Alfred Russel Wallace, pointed out that Natural Selection was by no means adequate to explain the evolution of species. Now a writer in the February *Harper's,* Tom Bethell, cites a dozen or so recent books and articles pointing to this conclusion. "Darwin's theory," according to this writer, "is reduced from the status of scientific theory to that of tautology." Under the analysis of generations of scientists since Darwin's time, it became plain that Natural Selection simply affirmed that species which survived had been naturally selected, while wholly failing "to solve the question

of how they came into existence in the first place." A long series of well-meaning interpretations of Darwin's idea has ended, as Mr. Bethell puts it, in virtual admission that "Darwin made a mistake." In summary:

> We have seen that what the theory so grievously lacks is a criterion of fitness that is independent of survival. If only there were some way of identifying the fittest beforehand, without always having to wait to see which ones survive. Darwin's theory would be testable rather than tautological. . . .
>
> The idea started out as a way of explaining how one type of animal gradually changed into another, but then it was redefined to be an explanation of how a given type of animal became more numerous. But wasn't natural selection supposed to have a *creative* role? the evolutionary theorists were asked.

Their answers were hardly satisfactory, bringing this final comment from the *Harper's* writer:

> Darwin, I suggest, is in the process of being discarded, but perhaps in deference to the venerable old gentleman, resting comfortably in Westminster Abbey next to Sir Isaac Newton, it is being done as discreetly and gently as possible, with a minimum of publicity.

It might be noted that the phrase, "survival of the fittest," was Herbert Spencer's, not Darwin's, and that the latter inserted it into the fifth edition of *Origin of Species* as an apt summation of his argument. As for Mr. Bethell's idea of a criterion of fitness not dependent upon survival, it is of interest that Alfred Wallace suggested just such a criterion with respect to man, and that Darwin agreed with the proposal. Writing to Wallace in 1864, Darwin remarked: "The great leading idea is new to me, viz. that during late ages, the mind will have been modified more than the body; yet I had got as far as to see with you that the struggle between the races of man depended entirely on intellectual and *moral* qualities."

This conception of human evolution is now being seriously revived. Theodore Roszak's latest book, *The Unfinished Animal,* contends that *human* evolution is self-determined, substantially as Pico della Mirandola declared nearly five hundred years ago, and that it is, as H. P. Blavatsky proposed, a non-physical process. Roszak draws on both *Isis* and *The Secret Doctrine,* recognizing that H.P.B. was the first to propose a spiritual conception of human evolution.

It seems at least possible that the present generation will be

privileged to witness at least the beginning of the emancipation of the modern mind from the heavy load of mechanistic materialism, and from the animalistic implications of traditional Darwinism. Conceivably, therefore, "the minds of the present generations" will prove somewhat better prepared "for the reception of Occult truths."

Learning from Inner Planes

Dreams attest that we are alive and active on inner planes; for in them, we think, speak, smell, taste, hear and move, as individuals, and never have any question as to our identity, even though the personality presented should be that of some past incarnation. The dreaming state is very close to the point of waking—the intermediate state between waking and sleep—so that we are able to impress the brain-cells with what has occurred before waking, and remember. But beyond the dreaming stage, which is a very short stage of sleep, there is a vast extent of human thought and action. We go in and in until we are close to the source of our own being, where the Thinker is at work, where he knows all that he has been before—all his past incarnations—where he sees and knows himself as he is. The memory of all the experiences through which he has been as an individualized being is there in one consecutive whole . . . Only when we gain the perception that we are the Eternal Spirit, that Death never touches us at all, that we may have a conscious life in spirit, not in matter —only when we begin to think and act from that basis, can true memory come through to the brain; only then can we know for ourselves, have nothing to ask of anyone, but have everything to give to every other one. That true memory is possible for every living being.

—Robert Crosbie

THE SECRET DOCTRINE

IN PYTHAGOREAN AND PLATONIC TEACHINGS

[In her article, "Old Philosophers and Modern Critics," H.P.B. remarks that although twenty-two and a half (now one more) centuries have elapsed since the death of Plato, "the great minds of the world are still occupied with his writings." Ancient teachers of the East, she says, "transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school." In the three-part collation now begun, statements have been gathered from various places in *The Secret Doctrine*, which, taken together, show in some detail how the leading ideas of the Wisdom Religion were transmitted by the initiated Greek philosophers. Sources by volume and page are given at the end of each installment.]

I

THE Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of the highest Western Philosophy—"the innate, eternal, and self-existing Ideas" of Plato. . . . "The 'Ideal Forms' are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the divine mind prior to 'becoming'."

The same puzzling problem of the "One in many" and the multitude in One, is found in other Pantheons, in the Egyptian, the Greek and the Chaldeo-Judaic. . . . As time rolled on, the archaic teaching grew dimmer; and those nations more or less lost sight of the highest and One principle of all things, and began to transfer the abstract attributes of the "causeless cause" to the caused effects—become in their turn causative—the creative Powers of the Universe: As Thomas Taylor, the most intuitional of all the translators of Greek Fragments, shows, no nation has ever conceived the One principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built the edifice he admires with his own hands. On the testimony of Damascius, they referred to it as "the Unknown DARKNESS." The Babylonians passed over this principle in silence: "To that god," says Porphyry, "who is above all things, neither external speech ought to be addressed, nor yet that which is in-

ward. . . ." Hesiod begins his theogony with: "Chaos of all things was the first produced," thus allowing the inference that its cause or producer must be passed over in reverential silence. Homer in his poems ascends no higher than *Night,* whom he represents Zeus as reverencing. According to all the ancient theologists, and to the doctrines of Pythagoras and Plato, Zeus, or the immediate artificer of the universe, *is not the highest god;* any more than Sir Christopher Wren in his physical, human aspect is the MIND in him which produced his great works of art. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *Æther,* and *Chaos* of Orpheus and Hesiod, and the *bound* and infinity of Pythagoras and Plato[1]. . . . Proclus says of this highest principle that it is. . . . "the Unity of Unities, and beyond the first adyte. . . . more ineffable than all silence, and more occult than all Essence. . . . concealed amidst the intelligible gods."

This first, or rather ONE, principle was called "the circle of Heaven," symbolized by the hierogram of a point within a circle or equilateral triangle, the point being the LOGOS. The Monad, or point, is the original and is the unit from which follows the entire numeral system. This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *point within the circle,* was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that the Monad and the Duad of Pythagoras are identical with Plato's *infinite* and *finite* in "Philebus." It is the latter only (the mother) which is substantial, the former being the *"cause of all unity and measure of all things."* . . . the Duad (Mulaprakriti, the VEIL) being thus shown to be the mother of the Logos and, at the same time, his *daughter—i.e.,* the object of his perception—the produced producer and the secondary cause of it. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad,* from which emanate the remaining seven numbers of the 10 (ten) numbers which are at the base of the manifested universe. . . .

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[1] It is the *"bound"* confused with the *"Infinite,"* that Kapila overwhelms with sarcasms in his disputations with the Brahman Yogis, who claim in their mystical visions to see the "Highest One."

All the creative gods, or *personal* Deities, begin at the secondary stage of Cosmic evolution. Zeus is born *in,* and *out* of *Kronos*—Time. So is Brahmâ the production and emanation of *Kala,* "eternity and time," Kala being one of the names of Vishnu.

In the "Churning of the Ocean" by the gods, *Amrita* (immortality) is beyond any guna, for it is UNCONDITIONED *per se;* yet when fallen into the phenomenal creation it got mixed up with EVIL, *Chaos,* with latent *theos* in it, and before *Kosmos* was evolved. Hence, one finds Vishnu—standing here for eternal Law—periodically calling forth Kosmos into activity—"churning out of the *Primitive* Ocean (boundless chaos) the *Amrita* of Eternity, reserved only for the gods and devas; and he has to employ in the task *Nagas* and *Asuras*—demons in exoteric Hinduism. The whole allegory is highly philosophical, and we find it repeated in every philosophical System. Plato, having fully embraced the ideas of Pythagoras—who had brought them from India—compiled and published them in a form more intelligible than the mysterious numerals of the Greek Sage. Thus the *Kosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.

The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the "Mind" of the Demiurgic Creator; and that it was called the "Mother," *Sophia* with the Gnostics (or the female Wisdom), the *Sephira* with the Jews, Saraswati or Vâch, with the Hindus, *the Holy Ghost being a female Principle.* Hence, born from it, the *Kurios* or Logos was, with the Greeks, the "God, mind" (*nous*). "Now Koros (*Kurios*) signifies the pure and unmixed nature of intellect—wisdom," says Plato in "Cratylus"; and Kurios is Mercury, the Divine Wisdom, and "mercury is the Sol" (Sun) from whom Thot-Hermes received this divine Wisdom. While, then, the *Logoi* of all countries and religions are correlative (in their sexual aspects) with the female Soul of the World or the "Great Deep"; the deity, from which these *two in one* have their being, is ever concealed and called the "Hidden One," connected only indirectly with Creation,[2] as it can act only through the Dual Force emanating from the Eternal Essence. Even Æsculapius, called the "Saviour of all," is identical, according to ancient classics, with *Phta,* the Egyptian Creative Intellect (or Divine Wisdom), and with Apollo, Baal, Adonis and Hercules (see Dunlap's

[2] We use the term as one accepted and sanctioned by use, and therefore more comprehensible to the reader.

Mystery of Adonis, pp. 23 and 95); and Phta is, in one of its aspects, the "Anima Mundi," the Universal Soul of Plato, the "Divine Spirit" of the Egyptians, the "Holy Ghost" of the early Christians and Gnostics, and the *Akâsa* of the Hindus, and even, in its lower aspect, the *Astral Light*. As "Logos-Soul," this *permutation* is called Phta; as Logos-Creator, he becomes *Imhot-pou,* his son, "the god of the handsome face." In their primitive characters these two were the first Cosmic Duad. *Noot,* "space or *Sky,*" and *Noo,* "the primordial Waters," the Androgyne Unity, above whom was the *Concealed* BREATH of Kneph.

Unless the Occult teaching is accepted, we are compelled once more to face a *miracle;* to accept the theory of a *personal, anthropomorphic Creator,* the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the philosophers of Eastern Aryan antiquity. . . . Active "Creators" are known to exist and are believed in, because perceived and sensed by the *inner* man in the Occultist. Thus the latter says that an ABSOLUTE Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating, one living god, without immediate degradation of the ideal. A Deity that manifests in *Space* and *Time*—these two being simply the forms of THAT which is the Absolute ALL—can be but a fractional part of the whole. And since that "all" cannot be divided in its absoluteness, therefore that *sensed* creator (we say *Creators*) can be at best but the mere *aspect* thereof. To use the same metaphor—inadequate to express the full idea, yet well adapted to the case in hand—these creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked

that such work of direct creation would be quite *unbecoming* to God . . . Plato and other philosophers taught the same: deity cannot set its own hand to creation. . . .

Metaphysically and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy.

The four Elements were fully characterized by Plato when he said that they were *that* "which *composes* and *decomposes* the *compound bodies.*" Hence Cosmolatry was never, even in its worst aspect, the fetishism which adores or worships the passive external form and matter of any object, but looked ever to the *noumenon* therein. Fire, Air, Water, Earth, were but the visible garb, the symbols of the informing, invisible Souls or Spirits—the Cosmic gods to whom worship was offered by the ignorant, and simple, respectful recognition by the wiser. In their turn the *phenomenal* subdivisions of the noumenal Elements were informed by the Elementals, so called, the "Nature Spirits" of lower grades. The Elements of Plato and Aristotle, were thus the *incorporeal principles* attached to the four great divisions of our Cosmic World, and it is with justice that Creuzer defines those primitive beliefs *"as a species of magism, a psychic paganism,* and a *deification of potencies;* a spiritualization which placed the believers in a close community with these potencies." So close, indeed, that the hierarchies of those potencies or Forces have been classified on a graduated scale of seven from the ponderable to the imponderable. They are Septenary,—not as an artificial aid to facilitate their comprehension—but in their real *Cosmic* gradation, from their chemical (or physical) to their purely spiritual composition. *Gods*—with the ignorant masses—gods independent and supreme; dæmons with the fanatics, who, intellectual as they often may be, are unable to understand the Spirit of the philosophical sentence, *in pluribus unum.* With the hermetic philosopher they are FORCES *relatively "blind,"* or *"intelligent,"* according to which of the principles in them he deals with. It required long millenniums before they found themselves, in our cultured age, finally degraded into simple chemical elements.

When the Occultist speaks of "Elements," and of human Beings who lived during those geological ages, the duration of which it is found as impossible to determine, according to the opinion of one of the best English geologists,[3] as the nature of matter, it is because he knows what he is talking about.

When he says "Man" and Elements, he neither means "man" in his present physiological and anthropological form, nor the elemental atoms, those hypothetical conceptions, entitative abstractions of matter in its highly attenuated state, as existing at present in scientific minds; nor, again, the compound Elements of antiquity. In Occultism the word *Element* means "rudiment" in every case. When we say "Elementary Man," we mean either the proëmial, incipient sketch of man, in its unfinished and undeveloped condition, hence in that form which now lies latent in physical man during his life-time, and takes shape only occasionally and under certain conditions; or that form which for a time survives the material body, and which is better known as an "Elementary."[4] With regard to "Element," when the term is used metaphysically, it means, in distinction to the mortal, the incipient *divine* man; and, in its physical usage, inchoate matter in its first undifferentiated condition, or in the *laya* state, which is the eternal and the *normal* condition of substance, differentiating only periodically, and is during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses.

Without throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been—in all ages—undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. . . . Theophilosophy proceeds on broader lines. From the very beginning of Æons—in time and space in our Round and Globe—the Mysteries of Nature (at any rate those which it is lawful for our races to know) were recorded by the pupils of those same now invisible "heavenly men," in geometrical figures and symbols. The keys

[3] In answer to a friend, that eminent geologist writes: . . . "I can only say, in reply to your letter, that it is at present, and perhaps always will be, IMPOSSIBLE to reduce, even approximately, geological time into years, or even into millenniums." (Signed William Pengelly, F.R.S.)

[4] Plato speaking of the irrational, turbulent Elements "composed of fire, air, water, and earth," means Elementary Dæmons. (See *Timæus*.)

thereto passed from one generation of "wise men" to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous "Triangle." The latter figure, along with the plane cube and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed "*Geneses*." The *ten points* inscribed within that "Pythagorean *triangle*" are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them—on their very face, and in the order given—will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by which the latter was generated.

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown inseparably connected with both philosophy and modern science. The gods of the ancients, the monads—from Pythagoras down to Leibnitz—and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during *Pralayas*.

Philosophy, however, could never have formed its conception of a logical, universal, and absolute Deity if it had no Mathematical Point within the Circle to base its speculations upon. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and *incognizability* of the Circle, that made a reconciliation between philosophy and theology possible—on condition that the latter should abandon its crude materialistic dogmas. And it is because it has so unwisely rejected the Pythagorean Monad and geometrical figures, that Christian theology has evolved its self-created human and personal God, the monstrous Head from whence flow in two streams the dogmas of Salvation and Damnation. This is so true that even those clergymen who would be philosophers and who were masons, have, in their arbitrary

interpretations, fathered upon the ancient sages the queer idea that "the Monad represented (with them) *the throne* of the Omnipotent Deity, placed in the centre of the Empyrean to indicate T.G.A.O.T.U."[5]—read "the Great Architect of the Universe." A curious explanation this, more Masonic than strictly Pythagorean.

Nor did the "hierogram within a Circle, or equilateral Triangle," ever mean "the exemplification of the unity of the divine Essence"; for this was exemplified by the plane of the boundless Circle. What it really meant was the triune co-equal Nature of the first differentiated Substance, or the *con-substantiality* of the (manifested) Spirit, matter and the Universe—their "Son," who proceeds from the Point (the real, esoteric LOGOS) or the Pythagorean MONAD. For the Greek *Monas* signifies "Unity" in its primary sense. Those unable to seize the difference between the monad—the Universal Unit—and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences. The Circle and the Point, which latter retires into and merges with the former, after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World, have ever been an insuperable obstacle to theological flights into dogmatic Empyreans.

The Monad—only the emanation and reflection of the Point (Logos) in the phenomenal World—becomes, as the *apex* of the manifested equilateral triangle, the "Father." The left side or line is the *Duad*, the "Mother," regarded as the evil, counteracting principle (Plutarch, *De Placitis Placitorum*); the right side represents the Son ("his Mother's husband" in *every* Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World. By mystic transmutation they became the Quaternary —the triangle became the TETRAKTIS.

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5 "Science of Numbers," by the Rev. G. Oliver (p. 36).

NOTE.—The volume and page references to the *Secret Doctrine* in this installment are as follows: i. 281. i. 349. 425-27; i. 348; i. 352-53; ii. 158-59; i. 460-61; i. 566-67; i. 612-13-14.

SPIRITUALISM OLD AND NEW

I AM a spirit myself, but in some respects different from those spoken of at modern *seances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spiritualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but today, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

NOTE—This article was first printed by Mr. Judge in the *Path* for September and October, 1892.

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits,* and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim,* nor by the prophets."

So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practise that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth." Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *seances.* This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its

petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice,* as well as many other mediumistic practises, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live," which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except the necromancers—took money for what they saw and did. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls," as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and

good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exorcising the obsessor. They call it a bhuta, which with the vulgar means "devil," but among the educated class means "elemental remains." They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal centre of the one who

had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

Some of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage, or as inhabitants of the land of Goshen, they could not have been there without learning many of the spiritualistic and necromantic practices of the Egyptians. In Exodus, Chap. 22, V. 18, he directs: "Thou shalt not suffer a witch to live." The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the law-giver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah," issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either

the fire or air element, from which information on various matters was obtainable. These elements are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles.* Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went for prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of today in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed.

*Acts, Chap. 16.

Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who had engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as today the "voudoo women" are far more plentiful than "voudoo men."

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *seances;* the mediums have said they were under the control of the dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *seances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel

to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the "Katie King spook" materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination, although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained today by "spirits" or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necromancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits." A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the

regular price per day would have been paid, even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar," and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some Saint Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practises. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT

Our belief may be summed up in the motto of the Theosophical Society, "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

—WILLIAM Q. JUDGE

letters · questions · comment

If egos who have perfected their development in a given cycle have then a choice whether to return to earth to help mankind or to go to Nirvana, in what sense can such beings be regarded as integral to the entire plan of evolution, spoken of by Mr. Judge in the first chapter of The Ocean of Theosophy?

The question seems to imply that reliance on the unselfishness of such beings for the continuance of evolution may be hazardous, since freedom of choice would prevent anticipation of their decision. The comparison of our feeling about "freedom of choice" with the action of beings who have achieved such a high state may be inappropriate. One could say that the very forward tendency in all evolution rests upon the divine compassion which moves advanced beings to help their less developed fellows. Even in quite imperfect individuals this compassion manifests, giving evidence of the law of brotherhood. "Even a Buddha or a Jesus," as Mr. Judge remarks in the *Ocean*, "had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to perservere with the desire alive in his heart through countless lives." The service to others is indeed voluntary, but it is also an expression of the "Law of LAWS," COMPASSION ABSOLUTE. For this reason it may be conceived of as wholly reliable, and considered as integral to the plan of evolution.

There is a sense in which the primeval Desire which awakens the universe to life is of the same character. "Kama," it is said in the *Glossary*, "is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE."

Another way of thinking of this awakening is given by Pantanjali: "For the sake of the soul alone, the Universe exists." The commentary suggests:

> Nature in energizing does not do so with a view to any

purpose of her own, but with the design, as it were, expressed in the words "let me bring about the soul's experience."

This element is all-pervasive:

> There is in the spirit a natural tendency, throughout a Manvantara, to manifestation on the material plane, on and through which only, the spiritual monads can attain their development; and this tendency, acting through the physical basis common to all sentient beings, is extremely powerful and continues through all incarnations, helping to cause them, in fact, and re-producing itself in each incarnation.

While it is indeed possible for those termed "selfish Buddhas" to fulfill the letter of the law, and so gain release from material bondage, such a choice cannot be without its future Karma, and this is not the path of the Buddhas of Compassion. It represents, H.P.B. says, "no true spirituality." For beings who embody the Law of Life, the destiny of all men is theirs by natural decision. For the true Buddha, there can be no real perfection until his brothers have all achieved as much as they are capable of, within the limitations of the cycle.

The analogy of one candle lighting another suggests how the fire of mind may awaken a kindred flame in other minds. The experience assimilated by the perfected men of former periods of evolution must similarly act as the means for understanding how the awakening of the higher mind may best be assisted now, whatever the conditions of men.

Consciousness being one, there can hardly be progress without the participation, in some way, of all beings from the lowest to the highest. By reason of this inward unity, it is neither interference nor contrary to nature that beings who have attained a broader vision seek means of opening further possibilities to those striving, but not yet able to gain, a firm foothold on the path.

This is surely the ultimate step in learning to overcome the delusion of separateness.

on the lookout

"The Mind Is a Real Being"

There seems a direct line of descent in psychological theory from George T. Ladd, whose *Elements of Physiological Psychology* was quoted at some length by H.P.B. in "Psychic and Noetic Action," through William James, who guardedly and somewhat obliquely expressed the same view, to the present-day neuro-surgeon, Wilder Penfield, whose book, *The Mystery of the Mind* (Princeton University Press), has recently appeared. Ladd wrote in his text: "The assumption that the *mind is a real being,* which can be acted upon by the brain and which can act upon the body through the brain, is the only one compatible with all the facts of experience." This was a conclusion which James apparently hoped would result from physiological studies, but not many psychologists who pursued this path were willing even to look for the "real being" of mind.

The Mind "Decides"

Dr. Penfield, however, who read James as an undergraduate, seems to have kept in mind the goal that James recommended. Today, after a long and eminent career in treating victims of epilepsy, he repeats in effect Ladd's declaration, supporting it with his own discoveries. Recalling Sir Charles Sherrington's contention that the being of humans is made up of either one fundamental element, or two—either brain, or brain *and* mind—Dr. Penfield affirms there are two. He is convinced of the independent reality of mind. He establishes this view on the basis of experience in the operating room:

> I have been alert to the importance of studying the results of electrode stimulation of the brain of a conscious man, and have recorded the results as accurately and completely as I could. The electrode can present to the patient various crude sensations. It can cause him to turn head and eyes, or to move the limbs, or to vocalize and swallow. It may recall vivid re-experience of the past, or present to him an illusion that present experience is familiar, or that the things he sees are growing large and coming near. But he remains aloof. He passes judgment on it all. He says "things *seem* familiar."

not "I have been through this before." He says, "things are growing larger," but he does not move for fear of being run over. If the electrode moves his right hand, he does not say, "I wanted to move it." He may, however, reach over with the left hand and oppose his action.

There is no place in the cerebral cortex where electrical stimulation will cause a patient to believe or decide. . . .

Mind Uses Brain

The indispensable substratum of consciousness is in the higher brain stem. . . . The highest brain-mechanism's activity seems to correspond with the mind. . . . This mechanism, as it goes out of action in sleep and resumes action on waking, may switch off the mind and switch it on. It may, one can suggest, do this by supplying and by taking away the energy that might come to the mind from the brain. But to expect the highest brain-mechanism or any set of reflexes, however complicated, to carry out what the mind does, and thus perform all the functions of the mind, is quite absurd.

If that is true, what other explanation can one propose? Only that there is, in fact, a second fundamental element and a second form of energy. But, on the basis of mind and brain as two semi-independent elements, one would still be forced to assume that the mind makes its impact upon the brain through the highest brain-mechanism. The mind must act upon it. The mind must also be acted upon by the highest brain-mechanism. The mind must remember by making use of the brain's recording mechanisms. The mind is present whenever the highest brain-mechanism is functioning normally. . . . the mind seems to act independently of the brain in the same sense that a programmer acts independently of his computer, however much he may depend upon the action of that computer for certain purposes. . . .

The Logical Conclusion

For my own part, after years of striving to explain the mind on the basis of brain action alone, I have come to the conclusion that it is simpler (and far easier to be logical) if one adopts the hypothesis that our being consists of two fundamental elements.

Toward the end of his book, Dr. Penfield asks provocative questions:

Can electrical energy take two forms? What is the nature of the mind? Has it a structure? Can there be energy without structure? What is electricity? Whatever the answers to these questions may be, the mind is present.

Such questions open the way to a philosophical psychology.

Importance of "Purpose"

During recent years ideas suggesting Theosophical themes have become almost a common occurrence in the books of serious writers. This is particularly noticeable in works by Jonas Salk, a biologist famous for his development of the anti-polio vaccine. Whatever the value of this preventive measure against a dreaded infection, the thought of Dr. Salk is worthy of attention. In his first book, *Man Unfolding* (Harper, 1972), he stresses the idea that modern man is outgrowing the mechanistic age of science, and that, for his future development, "A new form of scientific and cultural education will be required as it becomes clearer that man is partly a physicochemical machine and partly a *being* alive in the cosmos." The question of man's purpose is now paramount; in the kingdoms of nature, Dr. Salk shows, "purpose," which seems mainly for survival, is built into the organism as instincts, but *human* purpose, he says, needs to be deliberated and understood before being embraced. Linked with this obligation are the ideas of self-knowledge and responsibility.

Man's Dual Nature

In Dr. Salk's later work, *The Survival of the Wisest* (1973), a distinctively Theosophical comparison comes into clear focus. Here he distinguishes between what he calls the BEING nature of man, which is his true nature, his full potentiality, and the façade or mechanism of his practical life, which he terms EGO. This seems an unmistakable parallel to the Theosophical teaching of higher and lower Manas. The development of this idea in a chapter, "Emergence of BEING from EGO Domination," seems to show that the writer has intuitively grasped the fundamental conception of the occult psychology—the duality of man's nature. He is also convinced that man's higher longings, based on "an intuition of beauty and order," represent an inward sense of meaning or purpose which is in fundamental harmony with the purposes of Nature. But man's life, for the most part, is now occupied with the pursuit of desire and a flight from ills and death. In Dr. Salk's view:

> His concerns, thus far, have been more with details than with the overall picture. He has been occupied with disease and death, and with the amenities of life appropriate to each age and epoch. He has not yet seen the importance of understanding *life's "purpose,"* and, therefore, *his purpose* individually and collectively, and of understanding where he fits into the evolutionary scheme of things. When he does, he will then

be better able to comprehend his own nature and develop ways and means of dealing with the problems of life *as part* of the process of life itself, not as questions to be avoided or obliterated.

Appreciation of H.P.B.

In his latest book, *Unfinished Animal* (Harper & Row, $10.00), Theodore Roszak, author of *The Making of a Counter Culture* and *Where the Wasteland Ends*, enters the lists as a defender (with some reservations) of occult philosophy. In one of his chapters he speaks at length of the revolutionary conception of evolution presented by Madame Blavatsky in her *Secret Doctrine*, and for one who admittedly regards this work, and the significance of H.P.B.'s emphasis on the spiritual origin of the evolutionary impulse, from "the outside"—not, that is, as a student of Theosophy, but one who examines Theosophy from a humanist observer's point of view—what he says may be regarded as an honest attempt at impartial assessment. He has obviously been confused by unreliable biographical material, and by the partisan assertions of critics, yet after repeating certain innuendos circulated by her enemies, he says: "In any case, it is not HPB's controversial reputation or personal angularities that concern us here, but rather her ideas." At issue, he says, is "the quality of her thinking," and, he adds, "in this regard, she is surely among the most original and perceptive minds of her time."

Darwinism Inadequate

Mr. Roszak is mainly impressed by the fact that H.P.B.'s books present "the first philosophy of psychic and spiritual evolution to appear in the modern West." There are several quotations from *The Secret Doctrine*, and this brief summary:

> The Darwinians, HPB contended, begin at the "midpoint" of the total evolutionary progression. Lacking a spiritual dimension to their thought, their approach can only treat the later, biological phases of our physical development. But even the full meaning of this phase cannot be grasped until it is paralleled by the cosmic transformations of spirit that preceded it and continue to influence it. For matter exists, in HPB's system, only to be the receptacle of spirit; it responds to the unfolding needs of spirit as part of the grand redemptive cycle.

Occultism's "Mother Lode"

This writer's interest in H.P.B. seems to have grown from his

recognition that human development is much more than a purely physical or biological affair. His title, "Unfinished Animal," is indication of this. It seems clear that he regards H.P.B. as having exercised a fundamentally emancipating influence on the Western mind, through the conception of evolution as moral and spiritual, as well as physical. In one place he says:

> Her effort, unlike that of the Christian fundamentalists, was not to reject Darwin's work, but to insist that it had, by its focus on the purely physical, wholly omitted the mental, creative, and visionary life of the human race; in short, it omitted *consciousness,* whose development followed a very different evolutionary path. Darwin simply did not go far enough; his was not a big enough theory to contain human nature in the round. As HPB put it: "Darwin's starting point is placed in front of an open door. We are at liberty with him to either remain within or cross the threshold, beyond which lies the limitless and incomprehensible."

Mr. Roszak's treatment of H.P.B. has the distinctive virtue of being the first of the modern cultural studies—in what may be called the "new" spirit of open-mindedness—to take her work seriously. Whatever the limitations of his comment, we might remember that she did not ask for disciple-like devotion from her intellectual critics, but only a fair hearing for what she had to say. Quite obviously, it has been Mr. Roszak's intention to be fair. His effort may be followed by similar investigations of her writings, since there are likely to be others who sense that in relation to the treasury of occult thought, the works of H.P.B. are indeed the "mother lode."

Sinking of Atlantis?

A team of geologists at the University of Miami has uncovered evidence suggesting that a major change in the level and temperature of oceans around the world occurred between 12,000 and 11,000 years ago (*New York Times,* Sept. 28, 1975). This conclusion is based on the study of fossil shells of creatures called foraminifera, which showed that the water in the Gulf of Mexico became warmer and fresher by 20 per cent at that time. Other evidence indicated that glaciers began to melt in consequence of the general rising of temperatures. Of special interest is the fact that scientists now recognize a possible connection between this discovery and the persistent legends of antiquity regarding a submerged continent:

The scientists have adduced as corroborative evidence for their postulate that the gulf event was the source of the deluge stories in the Greek philosopher Plato's account of the sinking of the kingdom of Atlantis, said to have been built on an island beyond Gibraltar. According to Plato's account, the catastrophe would have taken place 9,200 years before him, or 11,600 years ago.

Allegories and Mysteries

H.P.B. shows in *The Secret Doctrine* that the Deluge myths have various meanings, some historical and some allegorical, so that relating the dates of geological findings to legendary traditions becomes a complex task. For instance, in the early part of the second volume, H.P.B. comments:

. . . neither the Chaldean nor the Biblical deluge (the stories of Xisuthrus and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivaswata Manu. They are the *exoteric allegories based on the esoteric mysteries* of Samothrace. If the older Chaldees knew the esoteric truth concealed in the Puranic legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by the waters of the Euxine, regarded up to that time as a lake. But the Israelites had, moreover, another legend upon which to base their allegory: the "deluge," that transformed the present Gobi Desert into a sea *for the last time*, some 10 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains. (*S.D.* II, 4-5.)

Various "Deluges"

This passage suggests that mental and psychic development is closely related to the use made, in myth and tradition, of these cyclic events. H.P.B. says further on page 141 of the same volume:

The "Deluge" is undeniably an *universal tradition*. "Glacial periods" were numerous, and so were the "Deluges," for various reasons. Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that

finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi*-universal Deluge, or Noah's flood—the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean island; at least, only a moral connection.

"Good and Bad Thinking"

In an article in *Resurgence* (May-June, 1975), Yehudi Menuhin declares that action begins in the mind, and that mind is indeed the primary human environment, from which all else is ultimately derived. The character of the ideas given hospitality by the mind is later reflected in our acts and even our physical surroundings. "There is a close relation between every image we carry, every word we think or utter and every act we perform." His lyrical amplification of this idea is well worth thoughtful attention:

> Shakespeare said "there is nothing either good or bad but thinking makes it so"; however, there is good or bad thinking. Human reality is not alone the observable, measurable and affecting circumstances of our life, rather is it as well our mental interpretation of this data which determines the real world we make.

The Choice of Images

> In short, the idea is the ideal, the projection of a hope, of a dream. . . . When I prepare a concert and finally walk on to the stage to make music, I too go out to meet my dream, my love, to substantiate it into living sound, the living message I have trained myself to create and to achieve which I have dedicated many decades, for I share my world with an audience to whom my message and my premise are intelligible.
>
> We are thus not merely slaves driven by circumstances, economic and physical, but we are in equal measure drawn on and on, irresistibly enticed beyond ourselves by the visions we conceive in our mind's eye, the design we weave out of the active and the passive materials we find in and about us. But the catch is that our images can be wrong, our thinking bad, and the resultant scale and sense of values utterly false. False images may offer some immediate gains, undemanding intellectually, cheap and convenient; almost everyone thinks they understand, they are usually solvent for conscience and shame;

forger of mobs; the false image may achieve all this, but in the long run simply cannot work. Factional strife, wars, disease, corruption are proof enough that we pursue delusions.

Emerging Issues

The presence of these delusions side by side with the ever-renewing stirrings of the human heart can be understood, Mr. Menuhin suggests, by reflecting on the processes of great change. In a time of transition, "when the connective tissue of society has not yet renewed itself," it is precisely those obligations of tradition, convention, religion—the commonly held beliefs and values—that become the grounds for the divisive assertions and demands. It is then that people begin to challenge the values of a competitive society—the society in which "so much of our satisfaction derives from our position relative to where we came from, relative to others, and finally relative to our own driving energy." Increasingly, these values are found to be unequal to the requirements of being human. The distinguished violinist recommends that we re-establish harmonious relationships between ourselves and the world through the pursuit of artistic and intellectual skills, not to acquire aesthetic status or to define a pleasing identity, but for the sake of that relationship itself. "Fulfillment means not buying or dominating everything we can lay hands on, but rather in bringing out of ourselves and others everything we are capable of." It is an endeavor which reaches beyond self-interest and opens the way to a life in which the activities of higher Manas would have natural expression.